whole Earth newsletter

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Africa Emergency Assistance Lags

Assistance channeled through religious and non-sectarian agencies for the current food emergency in Ethiopia and Mozambique is falling far short of the amount made available through voluntary contributions for similar needs three years ago. Some are terming the lack of response "famine fatigue" or "compassion fatigue," indicating that some donors are weary of emergency appeals, others are skeptical that their contribtutions really make a difference, and perhaps, for the great majority, they are unaware of the re-emergence of the food crisis.

According to Lloyd Van Vactor, Associate General Secretary for the Mission Program Unit of the UCBWM, designated giving for

(continued on page 15)

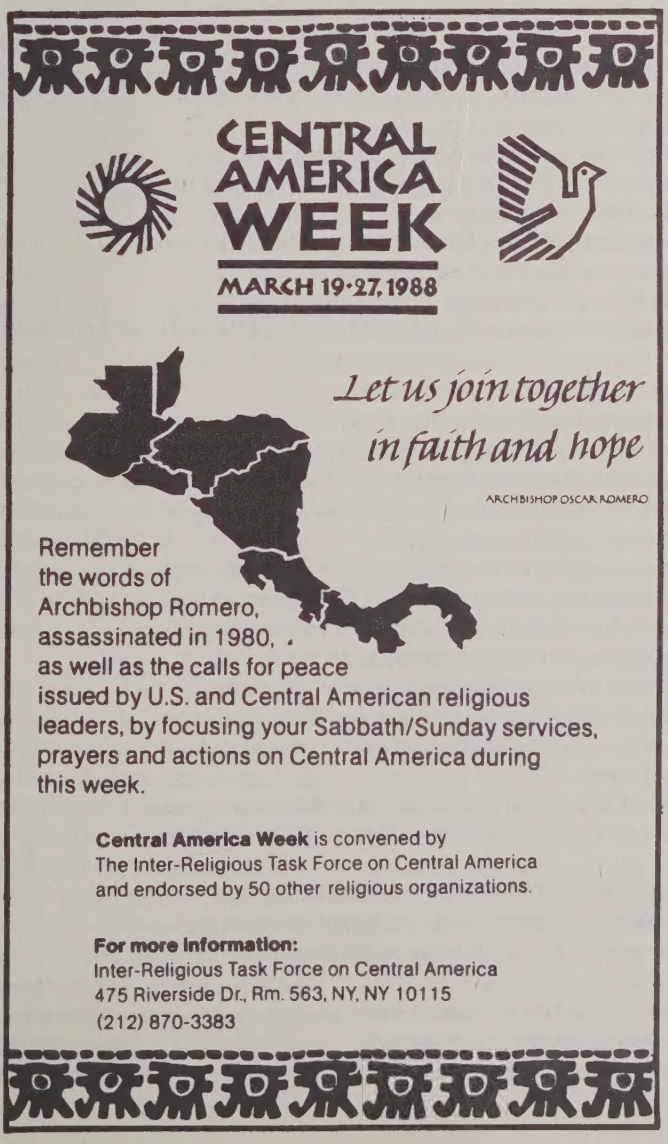
California Church Receives Missionary from Germany

Christian Gottschick of West Berlin is serving a United Church of Christ congregation in Mill Valley, CA, as a student pastor and is working with Marin County people involved in the sanctuary movement. During his 10-month stay, he is working with United Church members and pastors in Marin County who are giving sanctuary to a family from El Salvador. In addition, Mr. Gottschick's work is part of the wider sanctuary ministry of the Northern California Conference.

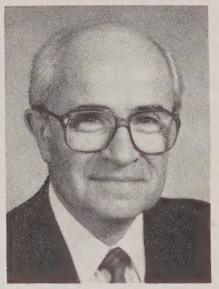
At age 38, Mr. Gottschick brings a special insight to his work with people who have left their homelands. He grew up in East Germany and legally immigrated to West Berlin as a young adult. He plans to become a minister in his German denomination, which has congregations in East and West Germany.

Mr. Gottschick—who arrived in August, 1987, and will leave in early April—is taking courses at Pacific School of Religion. He lives in Berkeley with his wife, Brigitte, and their children—Lukas, who is four, and Nelly who is one year old.

Along with the Mill Valley congregation, Mr. Gottschick's sponsors are the Northern California Conference and his home church, the Berlin-Brandenberg regional body (Landeskirche) of the Evangelical Church of the Union. The Conference and the Landeskirche have had a "special partnership" since 1979. On a wider scale, the 1.7 million member United Church and the Evangelical Church of the Union have had an ecumenical partnership since 1981. Mr. Gottschick is also sponsored by the UCBWM, which has been working to help make it possible for the UCC to receive international missionaries for about 10 years.



Message from the EVP



— A notice came from a state university in the Midwest announcing a new name for one of its traditional "schools."

— Matthew Fox, the Roman Catholic priest who directs the Institute in Culture and Creation Spirituality, describes what, for some, seems to be an ultimate goal of being a mature person.

— A simple and illuminating line from a poem by Elise Maclay.

— A Roman Catholic sister from India described distinctive gifts which she believes have come to those who are poor.

Those four streams of thought are coming together right now, and they prompt me to have a discussion with myself. It is not a new discussion. In some ways it seems to be a continuing discussion, with its ups and downs, but it is renewed now by these and other breaths of air which seem to fan the flame into new activity. I will undoubtedly never complete this discussion. I won't complete it because the need for it is rooted both in my humanness and in my cultural captivity.

The notice which came from the state university announced that the university department formerly known as the Home Economics Department is now being renamed the College of Family Life Education and Consumer Sciences. The accompanying story sought to document why this name change had occurred. The university is striving to portray the changed content and construct of studies which will characterize the essential program of this "college." I was particularly haunted by that portion of the material which is caught in the words "consumer sciences."

Our very humanness, of course, does require that we "consume"—and that may be, by the university's criteria, just the right name. My personal discussion, however, asks me, "Does that describe how we want humankind to understand itself in the midst of creation. . . .Skilled consumers?"

Pursuing some of that same subject, Matthew Fox leads seminars on the mystery and majesty of creation. He confronts us with the way in which we humans have shaped our understanding of creation. In language, values and commitments which are very human-centered, we act as though humans were the center of creation. He reminds us that creation includes billions of galaxies with each galaxy including billions of stars at least as impressive as this planet's sun.

"Do we think that the universe happened so that human beings on the planet earth could be born to be shoppers?" asks Matthew Fox.

In her poem, "Green Winter," about owning things, Elise Maclay testifies that as one comes to retirement years and begins to give away worldly goods, a freeing, exhilarating feeling can come. She asks:

Is this why you told the rich man to sell his goods?
I used to think you meant to help the poor.
I think now your command was meant to help the rich man more.

"Amazed" was the word used in Scriptures to record the reaction of those who heard Jesus say that it would be hard for a rich person to enter the Kingdom of Heaven.

Sister Mary said, very simply, the poor are blessed with gifts which all of us need.

— Those who are poor often know that life's meanings, values, joys and hopes do not finally depend on worldly possessions.

— Those who are poor often have a great capacity to see, to feel and to share the anguished pain of their neighbor and are ready to offer their very limited resources and their very selves to help bind up wounds and wipe away tears.

— Those who are poor often have discovered a redeeming quality of community among themselves, for they know that they need each other and they can trust each other to share and to care.

— And those human beings who are poor often have been gifted to sense the affinity which humans can know with Nature. They understand in very profound ways that in their human situation they are part of the natural order of creation.

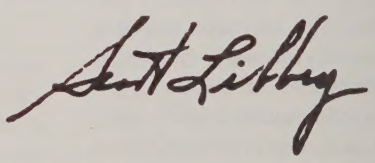
So I find the discussion going on in myself —

Consumers?
Shoppers?
Captive to whatever form of wealth possesses us?
Can we be blessed with the gifts of the poor?

Of course, the discussion always pushes me to remember that in our resource-filled universe, no one in our world should be without appropriate access to food and water and home and health and education and work and human rights and self-respect.

Are we to know that peace and justice may come when there are none who are poor and we are all poor? When we are all rich, knowing and affirming God as center and source of all creation, including use?

Does peace and justice mean living in the whole earth, not as consumers and shoppers, but in a basic bond of unity with one another serving one Lord in each place and in all the world?



UCC Leaders Visit Southern Africa

A group of United Church of Christ leaders will visit Southern Africa in April, 1988. Organized by the United Church Board for World Ministries and the President's Office, the group will consist of about 20 heads of instrumentalities and conference ministers.

(continued on page 13)

"A Family Will Arrive" — A Story of Refugee Resettlement

For some churches, refugee sponsorship is one form of their ongoing ministry. They share in the refugee's struggles to establish a new home, to learn English, to get jobs, to begin life anew. They also share their joys. First Congregational Church in Portland, Oregon, is one such church. Following is a letter to the congregation from a member of the Church Action Committee reflecting on their experience:

"Refugee resettlement has been a successful ministry of this church for the past eight years. We have sponsored more than 14 families and have provided emergency assistance for many more.

"Recently, I visited a family we sponsored several years ago. We hadn't seen each other for a few weeks and the event seemed to grow into a party, with several other of the families we had sponsored arriving until the house was quite full and merry.

"I sat watching these wonderful people that my family and I have grown to love so much. They were laughing, talking rapidly, several in fluent English, and the children were playing. They seemed so happy, healthy, settled. Remembering how they appeared in those first pictures we received from the refugee camps, and how they looked when we greeted them at the airport, I was deeply moved by the difference. I am proud of the part played by this church in the transformation of so many lives.

"For eight years people have come from Vietnam, Cambodia, and the mountains of Laos. They arrived sick, often malnourished, and sometimes emotionally scarred. For eight years we've watched as they've moved from despair to new hope.

"We are continuing this ministry in the upcoming year. In a few weeks, an Ethiopian family will arrive, and we will once again participate in this wonder. Your continued, generous support will pay for their rent, food and household expenses for the first three months. It will also allow us to continue providing emergency assistance to the Portland refugee community.

"I thank God for the transformation of so many lives, those of the refugees we've resettled and our own, transformed by sharing in this ministry. I thank you for your financial giving toward this ministry."

Lana Danaher
Christian Action Committee
October 27, 1987

For information on how your church can sponsor a refugee, write to the Refugee Resettlement Office, UCBWM, 475 Riverside Drive, 16th floor, NY, NY 10115 or call 212-870-3369.

UCBWM Increases Attention on U.S.

A third world development worker once said at an international development conference, "We need all the aid you can give us, but at the same time, the only thing that's really going to make a difference in poverty and hunger around the world is a change in U.S. policy. The only way policy will change is if Americans are educated about what's going on and about our lives. And, as much as we need your funds, some of them would be better spent if you kept them at home to educate your own people."

While this is not news to the United Church Board for World Ministries, the overseas agency of the United Church of Christ is strengthening its efforts of informing members of the church about the needs and concerns of its partners in Christ around the world. Along with the current activities of the Global Advocacy Office and the Mission Education and Interpretation Office, a new program priority for the Board is "World Ministries in the United States." Committees within the Board of Directors and staff have been formed to develop appropriate strategy and program plans. Lloyd Van Vactor, UCBWM staff member, has been asked to give initial leadership to this program, working closely with other staff and members of the Board of Directors.

There are several areas to which the committees are giving their attention. Initially, one is to discover ways of strengthening ties with seminaries closely related to the United Church of Christ and to assist them in their global awareness and education programs. Meetings are scheduled between UCBWM staff and seminary leaders to explore ways of enabling this kind of cooperation. Programs aimed at arranging the exchange of theological professors and students in this country with those in the third world will be explored; providing missionaries-in-residence on seminary campuses is another possibility. The UCBWM-sponsored Council for Theological Students, on which seminary student bodies are represented, will also be called upon to share in this undertaking.

Other possible programs to be implemented by the World Ministries in the U.S. committees are improved and more intentional partner church relationships between local congregations or UCC judicatory bodies and partner church bodies; facilitating the presence of missionaries from partner churches in the third world in UCC congregations and conferences; and, in cooperation with the United Church Board for Homeland Ministries and the UCC ethnic caucus groups, ethnic community ministries in this country. Study tours for UCC leaders and members are also seen as another significant way of helping local congregations understand the needs, problems, and opportunities of fellow Christians in other parts of the world.

Missionaries' Notebook

"acompanamiento"—the work of simply living with Salvadorans who feel threatened by the military, sharing their pain and suffering. . . .

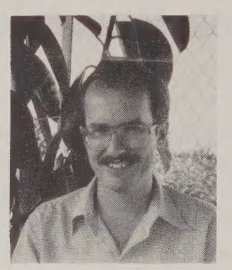
Ann Lutterman, *a Peace and Justice Intern in El Salvador during 1987, has written about the significance of the ministry of accompaniment.*

The very first time a group of heavily-armed soldiers entered the Betania Refugee Camp where I spent six months as a Peace & Justice Intern, the terrified looks on the faces of my refugee friends reminded me why I was there. From the start I had been told that my primary role would be that of "acompanamiento"—the work of simply living with Salvadorans who feel threatened by the military, sharing their pain and suffering, acting as an international presence to deter the government from violating their basic human rights and serving as a witness when they did. But it wasn't until I talked with Colonel Murcia and saw for myself how much more respect he had for me as a U.S. citizen than for his brother and sister Salvadorans that I realized how important my presence was.

During the next six months, the military made several visits to the Betania refuge. Sometimes just a truck or two of soldiers came. Other times, entire battalions of 450 or 500 men armed with M-16s entered the camp to search for weapons and people they considered "subversives." Each visit, regardless of its length or size, caused considerable fear among the refugee population, and after each visit I learned more about the unbelievable atrocities committed by the military which eventaully caused the refugees to flee their homes.

I have no doubt at all that my role of accompaniment at Betania was much appreciated by the refugees and that my presence may likely have discouraged the military from taking greater actions against the camp residents. It is important to note that not a single Betania refugee has been captured on the premises since international volunteers have been living there.

Ann will be doing interpretation in local churches from April through June, 1988.



. . .they were extremely tired from the long bus ride, the walk from Villa Victoria, and lugging all their belongings the last two kilometers. . . .

Bill Dexheimer, *a pastor of the Evangelical Lutheran Church in America, is working under the auspices of the UCBWM as a volunteer in El Salvador. The following are excerpts from a letter written after he had accompanied a thousand Salvadoran refugees when they returned to their homeland in October, 1987.*

In 1980 and 1981, thousands of campesinos from northern El Salvador fled the bombings, helicopter strafings, and huge invasions of the army, making the difficult and dangerous trek to Honduras . . . where they lived as exiles for six years.

Seven thousand people fled from the northern province of Cabanas on March 16, 1981, and the days that followed. The last few kilometers up to the Lempa River, which borders with Honduras, were the most dangerous. . . .The army was shelling the river valley. With the Salvadoran army coming up from behind and the Honduran waiting for them on the other side of the river, the people attempted to swim across. Many people, especially children, drowned in the fast-moving waters. Many others were killed by the machine guns of the overflying helicopters and by troops on both sides.

They thought they would soon be coming home, but the days, then the months, finally the years dragged on.

In January, 1987, the refugees in Mesa Grande announced to their fellow Salvadorans and to the world that they were going home, war or no war. And for them home meant their places of origin, not just anywhere in El Salvador. . . .I want to tell you about the first days home for the people of Santa Marta, Cabanas, one of the five repatriation sites.

Approximately 4500 refugees returned to El Salvador from Mesa Granda on the 10th and 11th of October. I accompanied one thousand of them from the border at El Poy to their homeland in Santa Marta, where they had not set foot since that day when they all crossed the river in 1981.

A Celebration of the Word in Santa Marta

It's Monday, October 12, 1987, about 2:00 in the afternoon. The setting is an open clearing of grass amidst the piles of personal belongings of the returned refugees. No longer refugees, now they are simply "Salvadorans" once again, but Salvadorans with a very special history. They have just come back from a long exile, and even though they are extremely tired from the long bus ride, the walk from Villa Victoria, and lugging all their belongings the last two kilometers, they still want to take the time on this first full day home to give thanks to their God for bringing them home safely.

About 200 people—men, women, and children—are gathered for the celebration. The choir of women and young girls has practiced the songs with the small combo of four men: string bass, two guitars, and a fiddle. All of the instruments were hand made in Mesa by one of the guitarists in this combo. Most of the songs come from the Salvadoran *Misa Compesina*. . . .

A lay catechist, Edilberto, begins by reading a Bible text which he has chosen from the prophet Isaiah (Is. 58:11-12). Edilberto is about 50 years old, but the hard life of the campesino has aged him well beyond his years. His thick horn-rimmed glasses mean he has probably been able to read and write for a long time. Lay catechists were often chosen almost for this ability alone, but now most of the people who have been in Mesa can read. . . .

He opens the reflections with these words: "All the world knows that we have come here with the desire to build a new world full of love, full of peace and justice, of work for all—so that all of us might have enough to get by. And the Word comes to us to strengthen us after the great journey we have made. We remember this great journey we have made from Honduras, where we lived for seven years. During those seven years we have seen a lot of things. We have a history to tell to all the world—the pilgrim-

age we have made to come to the moment in which we find ourselves, now, sitting here in this grassy field."

He starts to go through the lesson line by line.

Yahweh will always guide you,
Giving you relief in desert places.
He will give strength to your bones;
And you shall be like a watered garden.

[Bill records how the people affirm the scriptures as reflected in their own experience—God with them, nourishing them, giving even the old new strength. They interpret the watered garden as "a new society, a new way of working, a new way of living."]

"We are called to build a new society. But we as Salvadorans must also be a 'light for all nations,' because all of the poor nations of the world are in need of liberation from slavery. So from the midst of the Salvadoran people must come this liberation, this breaking of the chains that enslave our brothers and sisters in other countries. . . ."

Edilberto finished the reflection: "These words speak to us. . .over the ruins, the new foundation. The people spoken of in this text are the ones who are here repairing their houses amidst the ruins. . .and all the world will see how we have rebuilt our homes over the ruins of all that we lost. . . ."

I have not had the opportunity to visit the other sites, but from talking to friends who have. . .I have a strong sense that the tremendous courage, creativity, hope, and faith of the people I came to know in Santa Marta is also very present in those places.

While teaching at the UCBWM-related school in Uskudar, Turkey, **Alison Stendahl** *has had an opportunity to meet some refugees, and she writes about what she is learning and about Ali Riza, a ten-year-old Iranian refugee boy living in Istanbul.*

I have really never known any Iranians. Like many other Americans, I have known of Iran by such words as "the Shah," "the Ayatollah Khomeini," "hostages," "Islamic terrorism," "Islamic Jihad." I have seen photographs of women all in black and men with placards declaring their hate of America. Yet Iran, in my opinion, has had a great impact on the shaping of public "knowledge" and opinion about Islam. Iran is having a major impact on the world today. It is necessary for us to know more of Iran and her people.

Like most of the Islamic world, Turkey has been subjected to a great deal of propaganda and infiltration by proponents of the "Islamic Revolution." Turkey, being a predominantly Sunni Islamic country and having had a troubled past with the Persian world, has shunned most of these advances. But the impact is still there.

Being itinerant and refugees, they often have no legal papers, no jobs, no home, no identity.

One does not see much in the press about the continuing stream of Iranian refugees who abandon their homes and families. Because of geography, many of these refugees make their way legally or illegally into Turkey. They are hoping to go on to Germany, Sweden, Holland, Canada or the United States. They pay great sums of money for forgers to supply them with the needed documents to bring them to freedom. Being itinerant and refugees, they often have no legal papers, no jobs, no home, no identity.

I met Ali Riza in August. He escaped Iran a year ago with his mother and sister. His father is an engineer who has remained in Iran until he can discretely sell what property has not been confiscated. They have had no word from him in a year. Ali Riza's mother has had severe emotional problems due to the mounting stress of being powerless and abused. She is one of a group of 60 Iranians who paid $5000 each to a forger in Istanbul who later took off with their money. They are now left in Istanbul facing a very uncertain future.

Refugee children are forced to grow up quickly. They have seen the worst parts of life and are often disillusioned. The following story was written by Ali Riza.

> Once upon a time, a boy went into the woods and sat down. The boy noticed that a bird had come and sat by his hand. The boy said, "Who are You?" The bird responded, "I am a bird. There is no one with more misfortune in this world than birds. Today a hunter came into the woods and a bird got killed."
>
> The boy said, "We are very unfortunate, humans are very bad. They lie and do not have mercy for one another. I wish this world did not exist."
>
> The bird said, "So you have more misfortune than we do?"
>
> The boy said, "Yes, we have more misfortune than you. I envy you for you are happy in the woods. I wish I was an animal too, so that I wouldn't have so much hardship. In this world, anybody who has mercy for others brings hardship to themselves."
>
> The bird said, "Every time a hunter comes to the woods, we all run away. Our only difficulty is the hunters."
>
> The boy said, "You birds have only one problem, but we humans have thousands of problems. Now you see that we have more misfortune. Go and praise God that you are not a human being."
>
> The bird said, "This is a lifelong lesson for me about who human beings really are. Thank you. I learned a good thing for me and my friends. Goodbye."

The Christian community in Istanbul has been very involved with the Iranian refugees in the city. . . .Some of the refugees are already Christian and some convert to Christianity. Many remain Muslim and enjoy sharing with Christians another aspect of a God they are convinced must exist in Islam. Some have given up on God completely. For whatever reasons, refugees come to us wanting something, whether it be material or emotional. May the promises within the Christmas story help us to have enough courage, love and caring so that when we are called upon to give, we have something to give. May we be able to give, no matter who it is that is asking, whether friends or perceived foe.

Judy Myrick, *a UCBWM missionary in Zimbabwe, writes this, which she calls "Theology of Shoes."*

Most Americans have little trouble remembering the big day when they acquired their

first two-wheeler or their first stereo. But how many of us can remember when we got our first pair of shoes.

Winnie Mandela remembers. Used to walking miles to reach school as a child, she recalls it was a big day when she began high school, where shoes were mandatory as part of the regular uniform all boys and girls wear in southern Africa.

"The white kids had buses to school; we had to walk barefoot many miles a day."

In her autobiography, *Winnie Mandela: Part of My Soul Went with Him,* she recounts her thoughts as a young girl. "I saw the white toddlers in town wearing beautiful dresses. We were nine in our family; my father could never afford to clothe us all. The white kids had buses to school; we had to walk barefoot many miles a day." So, her first pair of shoes was a treasured possession.

Her reminiscences have brought to my mind several conversations we have had during our years as missionaries in southern Africa. Bishop Denis Sengulane, Anglican bishop of Mozambique, told us he was 18 years old when he put on his first pair of shoes.

And Dr. Watson Mkwakwami, head of the United Church of Christ in Zimbabwe (UCCZ), was the same age—18. "When I got my first pair, they weren't even new," he recalls. "A friend of the family had just bought a pair, but they didn't quite fit, so I decided to use some of my little savings to buy them for myself. I well remember how much they hurt. But I wouldn't give up; I just kept on wearing them until they were broken in."

But it was a former colleague from South Africa who taught me a lasting lesson about shoes and their ideology for us as brothers and sisters in Christ. Our friend was talking about how important it is for Christians of all backgrounds and from all nations to communicate their faith with one another, sharing their faith journeys across all barriers. In fact, he said, "We need to learn to walk in another person's shoes."

"If someone else's shoes are pinching and his feet are hurting," he explained, "there's no way of my knowing about it unless he tells me, and also tell me where they are hurting."

In the same way, said our wise friend, "We as Christians of many lands cannot know about one another's joys and sorrows unless we share those experiences."

Indeed, let us keep communicating across all barriers and walk the faith journey together.

Otis Cary Receives Award

Otis Cary, UCBWM Associate in Japan since 1947, has received the Third Order of Merit of the Order of the Sacred Treasure from the Japanese government. This award is given to foreigners in recognition of their special contributions to helping others understand Japanese life and culture.

Otis Cary is professor of history at Doshisha University in Kyoto, where he began teaching in 1947, appointed as instructor on leave from Amherst College. The Doshisha is the largest institution related to the Protestant community in Japan and has a separate Women's College,four senior high schools, three junior high schools, and a kindergarten.

Both Otis Cary and his wife, Dr. Alice Shepard Cary, are the children and grandchildren of missionaries and true citizens of the world.

UCBWM Seeks Interns for 1988-89

The UCBWM will have 2-3 internships available for 1988-89, beginning September 1, 1988. Interns acquire an understanding of the UCC and the UCBWM and gain hands-on experience with the issues around a particular concern or in a particular region. They sharpen their research, writing, and verbal communication skills.

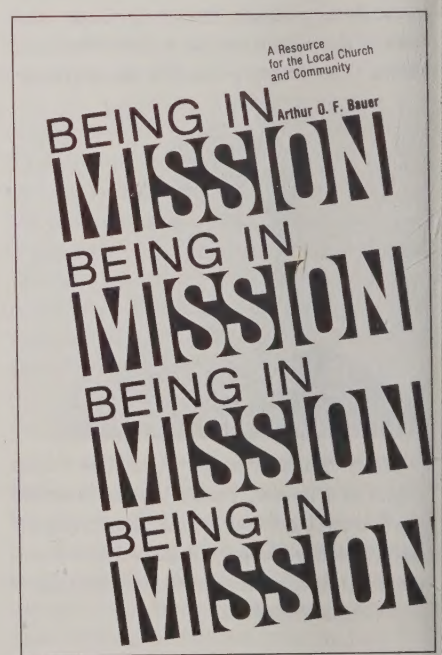
All internships involve researching, preparing, and distributing resource materials on particular regions or issues, and attending meetings of the Board of Directors and other groups connected with the particular office.

For more information, contact:
Ms. Rita E. Maslanek, Personnel Manager
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, New York, 10115
(212) 870-2634

Being In Mission

Being in Mission, a guide for mission education, offers programs for the local church in a three-fold format: ideas, structures, and actions. Through a series of current readings, the user is exposed to thought patterns shaping mission direction today. Answers are not provided; stimulation and challenge is the style—so that a struggle is encouraged for a person, group or congregation to explore what being in mission means. In addition, numerous specific program plans are suggested for the local church.

Being in Mission was written by Arthur O. F. Bauer, Director for Interpretation in the Division of World Mission and Ecumenism, Lutheran Church in America since 1964. He authored the Friendship Press book *Making Mission Happen,* which was published in 1974.



Being in Mission is available in paperback for $4.95 from Cokesbury or the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844.

UNITED CHURCH BOARD FOR WORLD MINISTRIES
1987 **One Great Hour of Sharing** Program Support

OGHS ANNUAL REPORT

PARTNERS IN GOD'S NEW CREATION is what we are called to be. In this 1987 One Great Hour of Sharing report, we will see what it means to be partners with God for new beginnings made possible through One Great Hour of Sharing.

Members and friends of the United Church of Christ have the opportunity to respond to opportunities for partnership in development programs, refugee programs and disaster response efforts in many countries, including the United States, and in creative and meaningful social service programs. Giving to One Great Hour of Sharing in 1987 as transmitted by local churches and conferences through the end of October totalled $2,534,287. Another $430,806 was received in directed gifts for a total during the first ten months of 1987 of $2,965,093. This is an encouraging figure for the end of October. During the last quarter of the year a significant amount of money is usually received.

On the following three pages, you will read of some of the ministries enabled in the first ten months of 1987 with the One Great Hour of Sharing resources made available by United Church of Christ congregations.

Africa continues to be an area of major concern. Massive efforts are now underway to respond with One Great Hour of Sharing resources and directed gifts to the needs of the people in Mozambique, Ethiopia, the Sudan, and other countries suffering from natural disasters and war.

In news reports of the violence in so many countries and of natural disasters around the world, the emphasis is on the resulting destruction. In contrast, the theme for the 1988 One Great Hour of Sharing offering is **PARTNERS IN GOD'S NEW CREATION**. We are called by God to enter into partnership with God and God's children in many parts of the world participating in God's new creation. The United Church Board for World Ministries celebrates its partnership with churches and church-related organizations in more than 70 countries where One Great Hour of Sharing resources are a living part of those relationships.

Years ago Dr. Frank Laubach, pioneer missionary of this Board in the Philippines, wrote, "It is human nature not to respond to suffering less we hear a cry." Our partnership as members of the body of Christ enables us to hear the cries of pain of God's children in any part of the world, prompting us to respond with a portion of the gifts God has given to us. In our partnership with God as members of the Church, we also hear the affirmations of hope as well as the cries of suffering. In response to these opportunities for new life, nearly two-thirds of One Great Hour Of Sharing resources are designated to support development programs initiated by partners of the United Church of Christ.

One Great Hour of Sharing not only enables members of the United Church of Christ to be partners with God's children in other countries, but a considerable amount of money also goes to strengthen that partnership in God's new creation in this country.

1987 ONE GREAT HOUR OF SHARING SUPPORT

RECEIPTS	**1986**	**1/1/87 to 10/31/87**
One Great Hour of Sharing	$2,978,169	$2,534,287
Directed Gifts	831,579	430,806
	$3,809,748	2,965,093
DISBURSEMENTS		
Development	$1,991,412	$1,864,272
Disaster Response	451,634	267,767
Refugee Program	826,423	446,279
Social Services	365,279	386,775
Total Programs	$3,634,748	$2,965,093
Promotional Costs	175,000	(Not yet determined)

(All figures subject to audit.)

Development $1,864,272

At the request of leaders of the Evangelical Church of Togo, an evaluation team was formed in early 1987 to review activities of three church programs receiving major OGHS support: a small-scale agricultural mechanization project, provision of potable water in villages, and a women's development program conducted alongside the water project. Upon completion of the team report, it was reviewed by the Togo church leaders who then requested an opportunity to discuss it with UCBWM staff.

The result of the conversations is the renewed effort by the Togolese in agricultural extension services, water resources management, and enabling of rural women. Assistance toward acquisition of small tractors by the cooperating farmers will be eliminated in favor of finding local businesses interested in this phase of the program.

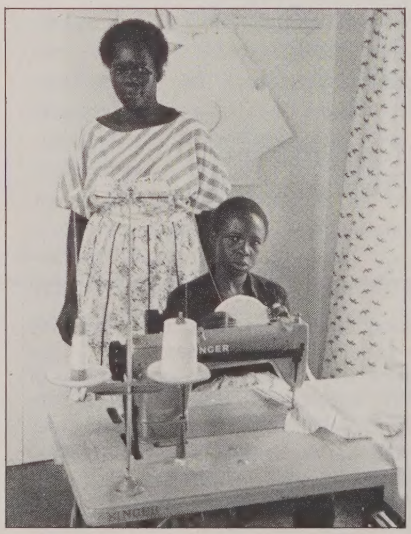
An evaluation was made in October 1987 of the integrated rural development program PRODIZONOH sponsored by the Association of Evangelical Institutions of the Evangelical and Reformed Church in Honduras. The report strongly affirmed the over-all efforts of the program while making some recommendations for modifying certain aspects. E and R church leaders in Honduras were reviewing the recommendations at the writing of this report.

It is sometimes difficult to categorize programs into those of disaster, refugees, and development. At times there are elements of all three in one situation. This is the case in several African countries—Ethiopia, Sudan and Mozambique. In 1988, additional funds will be sought for increased programs in Mozambique and Ethiopia.

In Sudan, considerable resources have been made available to the Sudan Council of Churches for its development program among refugees from Ethiopia, as well as among Sudanese who have been displaced from their home regions by civil war and drought. The wisdom of Church World Service in working wherever possible with local church agencies has been shown in Sudan. While expatriate voluntary agencies were expelled from critical regions of the country, the Sudan Council of Churches has been able to continue its vital ministry of compassion and assistance.

Also assisted was a program sponsored by the United Church of Christ in the Philippines (UCCP) for farmers working small plots on the hilly terrain on the island of Mindanao. Participating farmers were trained over a four-month period at the rural life center sponsored by the Southern Baptist Church. The farmers are expected to become leader-catalysts in their communities upon completion of their training.

CODEL is an organization in which Roman Catholic and Protestant mission groups join together to assist overseas partners in development programs. One of the prerequisites for support from CODEL is Catholic and Protestant partnership among those implementing and benefitting from the proposed project. In 1987 grants totalling more than $100,000 were made through CODEL to development efforts in Ghana, Kenya, Tanzania, Zimbabwe, India, and the Philippines.



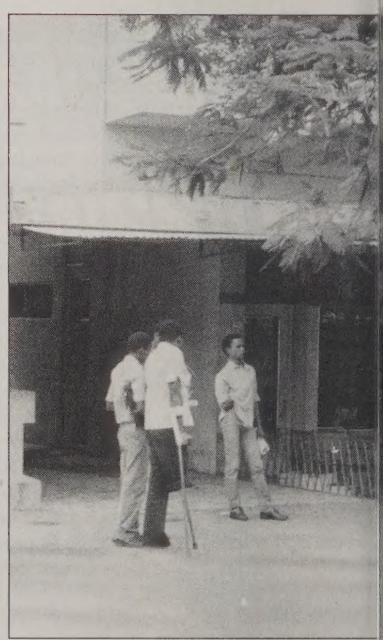
Priority is given to funding programs initiated by, and participated in, by women, such as these Palestinians in a vocational skills training program (left) and Ugandan women in an income-generating program of the Uganda YWCA.

Disaster Response $267,76

As 1987 comes to a close, Mozambiq is number one on the Human Sufferi Index prepared by the Population Cri Committee in Washington D.C. In comparison of over-all living conditions 130 countries, the 14 million people Mozambique have it the worst. The infa mortality rate is the highest in the wor 375 per 1,000 live births.

Today, 4.6 million of the 14 milli population of Mozambique are at risk starvation. In addition, 550,000 Moza bicans have fled to neighboring countri This puts a heavy burden on the countries where late or deficient rain has already made food harvest unreliab

The largest single series of grants fr One Great Hour of Sharing and des nated gifts during 1987 has gone Mozambique through Church Wo Service. These grants have helped make possible a shipment of seeds a clothing valued at 1.2 million dollars. grant of $25,000 was made to the So Africa Council of Churches for lo purchase of blankets for refugees un SACC care, and a shipment to the refu camps in Malawi included 10,000 w blankets, 1,200 bales of women's clothi 100 bales of men's clothing and 111 ter In addition, a grant was made to ena five representatives from the Christ Council of Mozambique, Christian S vice Committee of Malawi, Christian C of Zimbabwe, and Christian Council Zambia to attend a United Natio



Many civilians as well as soldiers Mozambique.

ing Seminar in "Refugee Emergency agement."

e northeastern India and Bangladesh ver from record flooding, 262 of the administrative districts of India have below normal rainfall. The Indian s reports "less than one third of the try has received normal rainfall with ardest hit areas as low as 75% below al." The effects of drought have now t into the lives of most of the 600 n rural population of India. Nearly f the rice crop, more than 50% of il seed crops, mainly ground nut, and d amount of plants with edible seeds been hit very hard.

articipating in "Water for Tomorrow," Great Hour of Sharing has begun hing out to the victims of drought. nning with water for drinking, house- needs and irrigation, the program targets the most needy and inacces- villages for training in health, ation and the prevention of contam- on. In these locations, technical stance is provided for the final llation of hand pumps, each of which s $1,540.00.

onse to emergency situations in the ed States has included grants to New , Maine, New Hampshire, California h, Minnesota, Massachusetts, Kan- Oklahoma, South Central, Southeast Illinois Conferences. Spring and fall ding was particularly heavy in New and, New York and Oklahoma.

Ruth B. Minter

ims of the internal civil strife in

Refugee Service $446,279

One Great Hour of Sharing funds are used to help refugees admitted for permanent resettlement in the United States and provide legal and social services to refugees who have fled their country in search of protection from persecution in their homelands. Immigration reform has also put thousands of undocumented immigrants in the United States in desperate need of counseling, outreach and relief.

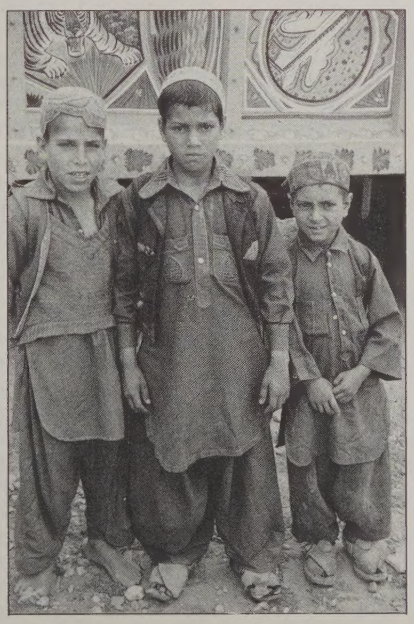
The Immigration Reform and Control Act of 1986 provides "amnesty" to illegal aliens who arrived in the United States before to January 1, 1982. While good news to some, hundreds of others fled to the Canadian border in fear of deportation. From One Great Hour of Sharing, $50,000 was contributed to Church World Service in response to an appeal for programs serving the undocumented immigrants.

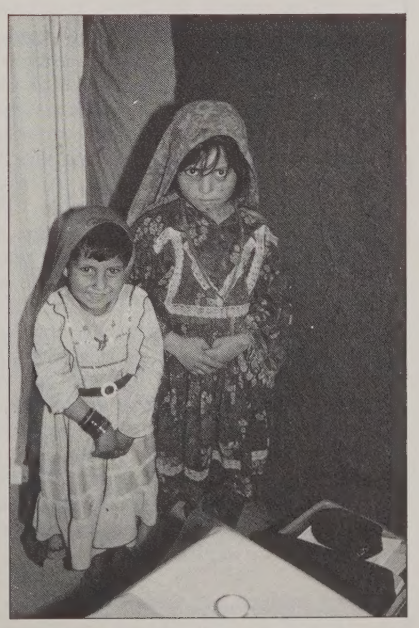
Through the UCBWM Refugee Resettlement Office, about 700 refugees arrived in 1987. Seventy United Church of Christ congregations have sponsored and resettled 200 refugees in their own communities during 1987. Refugee sponsorships were coordinated by the UCBWM in cooperation with Church World Service and a national network of 34 local Ecumenical Refugee Resettlement and Sponsorship Service projects. The largest group of refugees to arrive, 173 people, was from Iran, followed in numbers by refugees from Laos, Romania, Vietnam, Ethiopia, the Soviet Union and Poland.

Local church involvement is vital to the success of a refugee's adaptation to life in the United States. Community United Church of Christ in Champaign, Illinois, sponsored an Ethiopian family of five that arrived in April. Besides the family's basic needs for housing, food, employment, learning English, transportation and medical care, the Rev. Andrew J. Good identifies their other needs as spiritual and emotional. He says, "They require our understanding as they begin a long and difficult process of adjustment . . . ."

One Great Hour of Sharing helps to provide basic support for the Immigration and Refugee Program of Church World Service. Special grants totaling $58,000 have been made to the Ecumenical Refugee Resettlement projects which recruit and train churches for sponsorship and provide services to locally resettled refugees.

Through One Great Hour of Sharing, assistance is extended to Central Americans and Haitians seeking asylum in the United States. Requests for asylum are being denied for most refugees from these countries. Without counsel, many who might apply for political asylum would be deported. Grants totaling $61,000 have been made to ten first asylum projects through United Church of Christ conference offices. Thirty projects were funded to an amount of $76,000 through the Church World Service First Asylum Fund.





The great majority of refugees around the world are women and children such as these Afghan children in a refugee camp in Pakistan, assisted by the Interchurch Aid Committee.

Social Services $386,775

There are a total of 1,068 children and indigent elderly from eleven countries who benefit from the UCBWM Child Sponsorship program. New to the program are young Tibetan refugees who are offered a new vocational training opportunity through the sponsorship program. After one to three years of special classes, they will become skilled artists and fully employable, able to earn their living with newly developed skills. This program is administered through the Tibetan Self-Help Center in Dharamsala, India.

There are now 13 boys from Mt. Olivet Boys' Home in Jamaica who are officially part of the Child Sponsorship Program. Nearly 2,000 children have been served through the Holt Sahathai Foundation in Thailand. Homeless children are reached through family rehabilitation and unmarried parent counseling programs. Five social workers work with 500 families trying to create the conditions that will permit the children to stay with their natural parents. This year, 90 children have also been placed in temporary foster homes. In four Bangkok hospitals, 1,250 variously handicapped children are involved in activities which help them develop mentally and physically.

A new Social Service opportunity was presented by the Church of North India. The Shishu Sangopan Griha is a comprehensive program for handicapped children from very early ages through their secondary years. The Center for special education in Colombo, Sri Lanka, also serves mentally handicapped young adults.

A $25,000 grant to the Sermey Thoesam School accessed a $25,000 matching grant from a New York diamond firm to benefit a major nutritional program for young Tibetan refugees in South India.

Emotionally and/or physically handicapped children are assisted at a number of hospitals and centers through grants made to Holt International, Thailand.

HOW TO GIVE

The most effective way to respond to worldwide needs is through the church. In most cases, One Great Hour of Sharing resources are already at work in emergency situations before they become news — if they ever do. Many disasters affecting thousands of God's children are never reported through mass media. The UCBWM learns of them through the international and ecumenical church network. Through partner churches and agencies around the world, One Great Hour of Sharing resources enable a ministry in Christ's name that is immediate and effective. Church agencies are not only among the first to arrive in an emergency situation — they are usually among the last to leave. When they do withdraw, development programs that will help to avert similar tragedies in the future are usually underway, under the guidance of indigenous workers.

Dollars given through the church reach more people and go farther than dollars given in response to advertisements and appeals over television and radio by religious and secular organizations. This is because of the worldwide Christian network through which the United Church Board for World Ministries responds to emergency and development needs. Members of the United Church of Christ can best express their concern as well as the commitment of the United Church of Christ by giving through their congregations.

The General Synod of the United Church of Christ has established guidelines for giving in the booklet "Pattern of Giving," produced by the Stewardship Council. One Great Hour of Sharing is an all-church offering. Throughout the year, as needs are communicated through the news and church media, individuals may wish to contribute a directed gift in addition to their One Great Hour of Sharing offering. This gift, clearly marked for its intended purpose, should be sent through the congregation and the conference to the United Church Board for World Ministries.

THE STAFF

One Great Hour of Sharing Programs United Church Board for World Ministries:

New York Office

Associate General Secretary:
Lloyd G. Van Vactor

Administrative Secretary:
Gayle Sarhage

Child Sponsorship Administrator:
Jean Schmidt

Refugee Resettlement Administrator:
Mary Kuenning

Refugee Sponsorship Developers:
Kathryn Tajchman
Jennifer Cross

St. Louis Office

World Service Secretary:
Gustav Kuether

Secretary:
Edna Berger

For further information, write to the United Church Board for World Ministries, 475 Riverside Drive, New York, NY 10115.

Cry Freedom

A Review by Diana Scott, UCBWM South Africa Consultant

Sir Richard Attenborough's newly released film, *Cry Freedom*, is a moving and powerful portrayal of a slice of South African historical reality. It is not a film essentially about Donald Woods, the middle-class white liberal editor of the East London Daily Dispatch, who meets and is deeply influenced by black consciousness founder and activist Steve Biko. Nor is it really a film devoted to recording the power, timelessness, courage, and contribution of apartheid-martyr Steve Biko. Rather, it is a film about the violence and brutality of one of the most repressive and unjust regimes in the world today—a regime that will stop at nothing to achieve its aims and strengthen the walls of its prison of political power and intransigence.

The film opens with the bulldozing of the Crossroads Squatter Camp by the South African government in early 1977. Filmed in Zimbabwe, the re-creation of this devastating and horrific event is spine-chilling in its accuracy, authenticity and attention to detail. Attenborough skillfully reflects the chaos and madness of a situation where, without warning, government bulldozers ravage and destroy the corrugated iron shacks that are the homes of over 60,000 black South Africans, leaving only pain, fear, destruction, death and softly sobbing children in their wake.

It then goes on to tell the stories—intertwined as they are in real history—of Steve Biko and Donald Woods, using theirs as a microcosm and example of the inevitable connectedness and juxtaposition of joy and pain, triumph and desperation, transcendence and paranoia which characterize resistance and repression in apartheid South Africa.

Many critics have said that the film really is two films; that it is exciting and powerful up to the point at which Steve Biko is brutally murdered by the South African police, and thereafter becomes a modern-day "great escape" with the dramatic illegal departure from South Africa of Donald Woods and his family. Other critics have lamented the focus on the "white liberal." lobbying for an exclusive portrayal of the life and legacy of Steve Biko.

Unfortunately, they are completely missing the point. Unarguably, a film totally devoted to the life story of Steve Biko, the founder and father of black consciousness and the herald of a new era of student resistance and political consciousness, would be incredibly moving and powerful. And such a documentary should be made. But that is not the purpose of Sir Richard's film. The purpose of the film is (as Sir Richard himself put it) to expose the horrors and repugnance of apartheid to the world in a medium the world understands.

The film is a depiction of apartheid in all its complexity and schizophrenia. That it should have two distinctly unique "sections" is totally realistic and in character with the reality it is portraying. The vibrance, gentle humility, strength and intensity of Steve Biko contrast well with the placid, superficial, comfortable life style of a liberal white editor. Even when Woods and his family become enemies of the State, the focus on the somewhat insignificant details of the saga of their escape honestly reflects the inequity that is built into the system of apartheid to this day.

In a way, the experience of the Woodses depicts the dilemma of a growing number of white South Africans who are forced to make new choices when exposed to the reality of apartheid.

And yet it goes further. Throughout the second half, Attenborough uses flashbacks of situations and statements by Biko to illustrate the source of the impetus and inspiration for the Woods family. The message here is that regardless of the schizophrenia and inequality of apartheid, there is a greater power and transcendence in the black struggle and resistance to apartheid that will have the final word over this illegitimate regime. Unfortunately, it is true that our courageous and much-loved leaders are brutally murdered and prematurely taken away from us—and the horror is that this brutality continues to the present day. But the hope lies precisely in what Sir Richard chose to use as the ending to *Cry Freedom*.

The film ends with the events of Soweto 1976, when thousands of young black schoolchildren took to the streets to protest the use of Afrikaans as a medium of instruction in their schools. They are protesting, peacefully, against the system of Bantu Education, which is designed to inculcate a submissive, slave mentality into the minds of South African young people so that they will accept inferior and insignificant status in the country of their birth. The police opened fire on the demonstrators, and over the course the next two months over 600 young people were killed. These young people ushered in a new era of resistance in South Africa that we are still experiencing today. They are the hope for the future.

Biko's powerful message to the people was that the time had come for blacks to stand up and say who they are: people with full dignity and humanity, and with a right to live as full citizens in the land of their birth, with pride and respect. He courageously demanded that dignity and respect, on behalf of all blacks in South Africa.

Like those who had gone before him in resisting the apartheid regime, Steve Biko knew that he had chosen a path of risk, and danger, perhaps even death. But it is his choice in that situation which makes Steve Biko what he is for us today: a living example of courage and fearlessness in the face of brutal repression.

And Steve Biko reminds us that the struggle is not over. The story is still being lived in South Africa right now—and pleads for the world to listen, to see, to hear, and to join in the struggle. Go and see *Cry Freedom*, and then join us to work for the downfall of the South African regime and the total abolition of apartheid forever.

Questions for Discussion After Viewing *Cry Freedom:*

1. What is your response to the film? What did you find most moving/distressing?
2. What, for you, was the purpose of the film? Why do you think Attenborough wanted to make this film?
3. Do you think that the situation portrayed in the movie is accurate and portrays the present reality of day-to-day life in South Africa? Why?
4. Does the film have any implications for us here in the United States, particularly in relation to the issue of racism in the U.S.?
5. What do you think can be done here in the U.S. to help bring about justice and peace for all people of South Africa?

Issue Perspective

In the fall of 1980, while Americans were anxiously awaiting the release of 52 U.S. embassy personnel held captive in Tehran by a group of militant Iranian students, Iraq launched the first attack against Iran. Although the war by now may have claimed as many as a million lives, it raged on in relative obscurity until it began to pose a threat to access to the important oil supplies of the Persian/Arabian Gulf region.

THE ROOTS OF WAR

What makes this war significant is not oil but ideology. The war is not, as it is often suggested, a conflict between two groups of Muslims, Shiite and Sunni. Iran's population is 90% Shiite, while Iraq is roughly 60% Shiite. The Iran-Iraq war is a conflict between competing ideologies. Iran symbolizes a new force in the region, the spirit of a renewed Islam, while Iraq represents the Arab nationalism that took root in the Middle East in the early 20th century. The Islamic Revolution in Iran posed a significant new option for Middle Easterners frustrated by a continuing sense of powerlessness—political, economic and cultural. The revolution had succeeded in expelling a repressive regime that had the full backing of one superpower, the United States, without the assistance or even the encouragement of the other superpower.

Soon after the consolidation of the revolution in Iran, the word went forth that this was a revolution without boundaries. An immediate and obvious target of Iranian revolutionary zeal was neighboring Iraq. Iraq not only has a large Shiite population, but it is also the home of Shiite holy places and seminaries. At the same time Iraq is governed by a regime that adheres to a rigorously secular ideology, Ba'athism. The government of Saddam Hussein has at times imprisoned and executed Shiite religious leaders as well as other political opponents. It is, however, the hostile attitude of the government toward religious leaders that led to Khomeini's particular enmity toward the Iraqi government.

THE CONDUCT OF THE WAR

The potentially destabilizing effect on Iraq of the Iranian revolution, combined with the perceived weakness of the Iranian armed forces in the wake of the revolution, led to the Iraqi attack in September of 1980. After initial Iraqi successes, the Iranian forces regrouped and have penetrated Iraqi territory and managed to lay siege to Iraq's second largest city, Basra. But in recent months the ground war has settled into a punishing "war of meters."

In the course of the ground war, both sides have employed reprehensible means. Iraq has used poison gas, attested by both United Nations and International Committee for the Red Cross investigatory commissions. Iran, on the other hand, has sent many young people to the front to participate in human wave assaults. Both countries have used their air power to attack defenseless civilian populations.

Both countries have also attempted to destroy each other's economic infrastructure, and at the center of both economies is oil. Since Iraq is able to export its oil by means of a pipeline through Turkey, it has focused its efforts on impeding Iran's ability to transport oil through the Gulf. The Iraqis have attempted to do this by air strikes against Iran's oil refineries and by random attacks against shipping in the Gulf.

THE U.S. ROLE

The U.S. has professed neutrality in the conflict but has alternately, and sometimes concurrently, provided support to both combatants. This ambivalence may be explained, in part, by the U.S. desire to maintain good relations both with Israel and with the "moderate" Arab states. Soon after the Iranian Revolution, Israel began to supply Iran with needed American-made spare parts. Israel's strategy evidently was to weaken Iraq, long a member of the "rejectionist front" of Arab states. Although there is some dispute about the role of Israel in the Iran-Contra affair, it is clear that at least some Israeli officials knew about, and encouraged, the U.S. supply of arms to Iran.

The Arab states, on the other hand, have allied themselves with Iraq. Iran's revolutionary example provokes fear among Arab leaders, many of whom face challenges from their own domestic Islamic movements. The revelation of U.S. arms supplies to Iran badly damaged U.S. credibility in the region among the Arab states, which may explain the enthusiasm with which the U.S. subsequently embraced its very obvious "tilt" toward Iraq in the war.

Last summer, the Reagan administration made the decision to reflag Kuwaiti ships traveling through the Persian Gulf. Since that decision was made, the U.S. has assembled its largest naval force since the Korean War. The success of the Administration's mission must be measured against its stated goals and against the overall goal of bringing the Iran-Iraq war to an end. The U.S. presence has not led to a diminution of attacks on neutral shipping in the Gulf. In fact, the number of such attacks has increased since the Americans became involved. The introduction of U.S. forces, on the other hand, raises the stakes of the conflict in the Gulf by internationalizing the conflict. It also appears to be in violation of U.N. Security Council Resolution 598 which, in addition to calling for a ceasefire between Iran and Iraq, urges other nations

The Iran-Iraq War

to refrain from actions that may prolong or expand the conflict.

CHURCH POLICY

The Iran-Iraq war continues into its eighth year despite a U.N. Security Council Resolution calling for its termination and the diplomatic efforts of Secretary-General Javier Perez de Cuellar. In addition to our relationship with churches in Iran and Iraq through the Middle East Council of Churches, the UCC has a strong interest in seeing this war, which has claimed so many precious lives, come to a quick end. The UCBWM has joined with the Office for Church in Society to work towards that goal. We have encouraged Congress to make use of the War Powers Resolution to insure Congressional oversight of the Gulf operation. We have encouraged the White House and State Department to work with the United Nations to protect neutral shipping and bring the war to a conclusion.

FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials by writing to:

Middle East Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

If you would like to maintain a continuing interest in Middle East issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the Middle East network of the UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

UCC Leaders Visit Southern Africa

(continued from page 2)

The purpose of the trip is to renew our historic covenantal ties with the mission in Southern Africa and with our partner churches and to experience solidarity with our sisters and brothers in that region; to experience and learn from and about the current life and faith of our sisters and brothers in Southern Africa; and to enable key United Church leaders to expand their global awareness and to develop ways to strengthen the United Church of Christ's participation in the struggle for justice and peace.

The group will leave the U.S. shortly after Easter and visit Angola, Zambia, Zimbabwe, and Botswana. In the final days in Botswana, leaders from the United Congregational Church of Southern Africa will meet with the trip participants to discuss events in the region and the life and ministry of the UCCSA in that context.

It is hoped that this trip will bring encouragement to our partners in that troubled region of the world and also enrich the life and mission of the United Church of Christ.

Chronicle

APPOINTMENTS

Czechoslovakia

Erika Miers, Special Apointment, 2 years beginning November 1, 1987, to serve the Christian Peace Conference in Prague, Czechoslovakia, as German-English translator. Home Church: First Christian Church of Mesa, AZ.

India

Anna Dayanandan, Special Appointment, 3 years beginning January 1, 1988, to serve as Assistant Librarian at Madras Christian College in Madras, India. Joint Appointment with the Presbyterian Church in the U.S.

Italy

Craig and **Evelyn Mullins**, Volunteers, 9 months beginning November 10, 1987, to serve at Servizio Cristiano in Riesi (Sicily), Italy. Home Church: Craig, Mont Ida Church of the Brethren, Welda, KS; Evelyn, Ebenezer United Methodist Church, Lyons, KS.

Japan

Dean W. Sotherden, Associate, 2 years beginning November 1, 1987, to serve as a teacher of English in the Higashi Murayama High School of Meiji Gakuin in Tokyo, Japan.

Nepal

R. June and **E. Keith Fleshman**, Team Appointment, 3 years beginning January 1, 1988, at the request of the United Mission to Nepal, with assignment for Keith as general surgeon and June as bookkeeper. Joint appointment with the Christian Church (Disciples of Christ). Home Church: First Christian Church, Lebanon, OR.

Papau New Guinea

Christopher Niebuhr, Associate, 3 years beginning November 1, 1987, while he serves in Boroko (Port Moresby), Papau New Guinea, through Habitat for Humanity. Home Church: First Congregational Church, Stockbridge, MA.

REAPPOINTMENTS

India

Michael C. and **Ruth K. Lockwood**, Team Reappointment, 3 years beginning December 1, 1987, at request of Madras Christian College, India, where Michael serves as professor of philosophy. Home Church: First Congregational Church, Milton, MA.

Edith and **Ronald Seaton**, Team Reappointment, 21 months beginning November 1, 1987, at request of the Synod of the Church of North India, with assignment in community health projects. Joint appointment with the United Presbyterian Church and the Christian Church (Disciples of Christ). Home Church: Stony Point Presbyterian Church, Stony Point, NY.

South Africa

Ana K. and **Theodore Gobledale**, Team Reappointment, 3 years beginning January 1, 1988, at the request of the United Congregational Church of Southern Africa, with assignment to pastoral work with the Zululand and Northern Natal Church Extension Project of Melmouth, South Africa.

RETURN TO FIELD

Carol and **Lawrence Gilley**, for 3 years beginning February 1, 1988, at the request of the United Congregational Church of Southern Africa, with assignment to the Mozambique Regional Council, Larry serving as teacher of Christian Education and Carol related to work among women. Home Church: Carol, First Methodist Church, Midland, MI; Larry, Bowne Street Community Church, Flushing, NY.

EXTENSION OF TERM

Amy Carter, Philippines, extended to 1 year and 10 months, through June 30, 1988, to enable 6 months itineration.

Barbara De Souza, Brazil, extended to 2 years and 9 months, through December 31, 1988.

Charlotte Mack, Greece, extended to 2 years, through October 31, 1988.

N. Randall Mullins and **Kathryn Williams**, Honduras, extended to 2 years and 3 months, through March 31, 1988.

Mark Rutledge, Middle East, extended to 1 year and 4 months through December 31, 1987, to enable extended itineration.

HOME ASSIGNMENT

Alan and **Mary Bartholomew**, Turkey, 3 months, beginning September 1, 1988.

Mark Behle, Zambia, 5 months, beginning August 1, 1988.

Cerina and **Richard Blakney**, Turkey, 15 months, beginning September 1, 1988.

Jeanne and **Ronald Fujiyoshi**, Japan, 9 months, beginning February 1, 1988.

Padma Gallup, India, 3 months, beginning June 1, 1988.

Carol Garn, Turkey, 4 months, beginning June 1, 1988.

Eleanor Hire, Japan, 2 months, beginning March 1, 1988.

Gary Hoff and **Linda Petrucelli**, Taiwan, 9 months, beginning November 1, 1988.

Johannes and **Sylvia Meyer**, Turkey, 6 months, beginning June I, 1988.

Amanda Shipman, Zimbabwe, 3 months, beginning May 1, 1988.

Mark and **Virginia Thelin**, Taiwan, 12 months, beginning August 1, 1988.

Melvin and **Nancy Wittler**, Turkey, 3 months, beginning February 1, 1988.

EXTENSION OF HOME ASSIGNMENT

Robert Porter, Sri Lanka, extended to February 29, 1988.

Nelda and **Robert Thelin**, Zimbabwe, extended to June 30, 1988.

Anna May and **Howard Towne**, extended to February 29, 1988.

SPECIAL ASSIGNMENT

Denise Stanley, Honduras (1985-1987), under special assignment with the Office of Church in Society in Washington, DC, as the OCIS/UCBWM Consultant for Central American Issues.

RESIGNATION

R. Keith Jamieson, India, as of November 23, 1987.

COMPLETION OF SERVICE

Dennis and **Susan Barger**, Egypt, September 15, 1987.

GIFTS RECEIVED IN MEMORY OF

Robert Avery
The Rev. and Mrs. James G. Fyfe

Hazel F. Bailey
Caroline J. Chang
Isabel Hemingway

Earle H. Ballou
Ruhama Yeranian
William T. Baur
Ruth L. Albrecht
The Rev. and Mrs. Otto F. Artopoeus
Mr. and Mrs. Buel W. Barnett
Mr. and Mrs. A. K. Baur
Mr. and Mrs. William F. Baur
Mrs. William T. Baur
Naomi E. Blalock
Mr. and Mrs. Douglas Bullman
Virginia L. Curry
Helen M. Davis
H. T. Decker
Mr. and Mrs. Arthur H. Dembeck
Barbara M. Engelhardt
Dorothea E. Ernst
John Flucke
Laura S. Hensley
Martha F. Herrscher
Elmer H. Hoefer
Mary A. Jahnke
Mr. and Mrs. Robert L. Mahon
The Rev. and Mrs. Emil W. Menzel
Mr. and Mrs. Tyrell W. Miller
Zelma L. Oechsli
Margaret K. Oetting
Frank and Ursula Pecinovsky
Eleanore Radloff
Jane M. Richardson
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Leona J. Wibbing
Marie E. Wilson

Clifford N. Bevens
Louise S. Bevens

Constance Buell
Thomas S. Inui
Dr. and Mrs. H. Telfer Mook
Ruhama Yeranian

Frank Cary
Frederick D. Shepard

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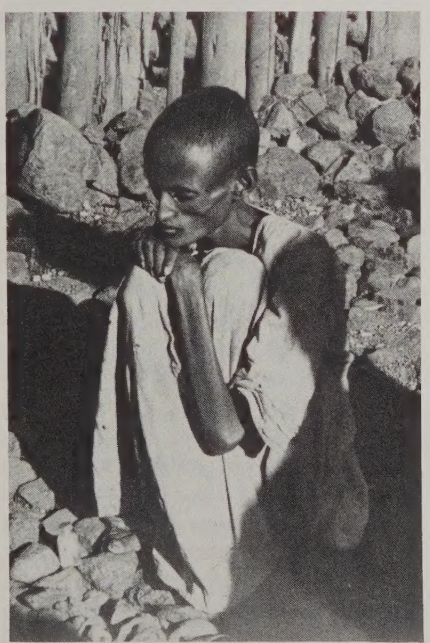
Africa Emergency Assistance Lags

(continued from page 1)

the African crisis is also far short of what was received three years ago when the Ethiopian crisis received so much publicity. Mr. Van Vactor explained that giving to One Great Hour of Sharing does not provide enough money to respond adequately to such emergencies and special gifts provide that additional assistance. Nearly two-thirds of One Great Hour of Sharing resources are budgeted for development programs being conducted by our overseas partners. Only about one third is available to respond to the many emergencies which arise around the world each year, according to Mr. Van Vactor. "In addition to the urgently needed OGHS giving, we do need special gifts in order to provide emergency assistance in crisis situations," Mr. Van Vactor said.

In response to a special appeal issued by the UCBWM for Ethiopia three years ago, more than two million dollars was received from UCC members and friends. Although Church World Service has issued a special appeal for Mozambique and information about the renewed Ethiopian crisis has been distributed, special contributions have thus



far only amounted to a few thousand dollars. All of the available resources, about $450,000 from OGHS and designated giving for world hunger in 1987, were forwarded in the closing weeks of the year to Church World Service for programs in Ethiopia, Mozambique, Sudan, and South Africa.

According to Mr. Willis Logan, Africa regional secretary for the National Council of Churches, USA, who visited Ethiopia in late December, there is every evidence that Ethiopia is once again facing a very serious famine situation that will affect about five million people, primarily in the northern provinces of Tigray and Eritrea. It is estimated that Ethiopia will need a total of 1.4 million tons of food in 1988, of which approximately 400,000 tons have been pledged by governments and non-governmental organizations worldwide.

Also critical at the present time is the need to strengthen the infrastructure so that food can be distributed to more areas. The strategy of the agencies working in the country is to get enough food in place so that feeding camps will not be necessary. This will not happen unless there is a significant flow of food by land and air in the immediate future.

For information about the current emergency needs in Africa, write to the UCBWM, 475 Riverside Drive, 16th floor, New York, NY 10115.

United Church Board for World Ministries
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Editorial Assistant: **Shelley Miller**

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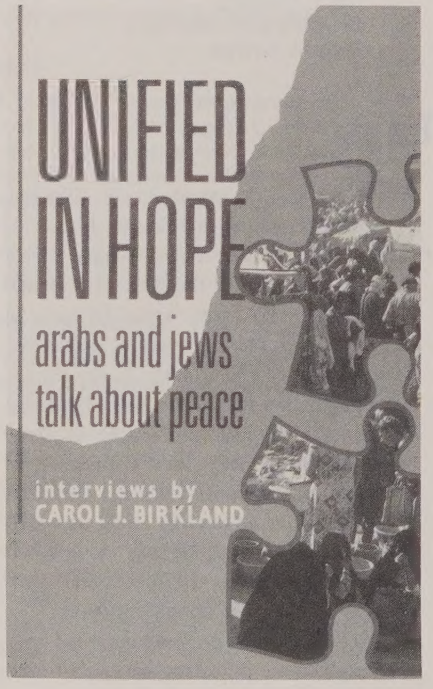
To the UCC minister: We hope that you will find the *Newsletter* useful in your church. Please share it with your Mission Committee and feel free to use the material in any way you wish.

Unified in Hope



"There are few day-to-day human contacts between the Arabs and the Jews. The battle front and the court rooms are the usual meeting places. The newspapers and television purvey prejudices and deal in hate. And people hate by hearsay." So writes Ghassan Rubeiz in the Foreword to *Unified in Hope: Arabs and Jews Talk About Peace*, a new Friendship Press book based on interviews by Carol Birkland, Middle East Secretary in the Global Mission Division of the Evangelical Luthern Church in America.

"During the last few years, there has been a growing sympathy towards each other. When an Arab speaks about a positive experience with a Jew and when a Jew talks about a pleasant encounter with an Arab, the mask of prejudice drops and they discover each other's humanity," Rubeiz notes, ". . .and it is a sign of hope." In Birkland's book, nineteen Arabs and Jews living in Israel or in the Occupied Territories talk about their longing for peace and their life-long involvement in the mission for reconciliation between warring factions in their homeland. The people interviewed speak with honesty and convicvtion, and as they tell their stories, they destroy stereotypes and challenge attitudes that have long resisted change.

Birkland says she asked each person at the end of the interview if they were hopeful that peace would come, and in one way or another, they all replied affirmatively even though there are times when it seems hopeless. "Ultimately these people are blessings because they bring hope," Birkland concludes in her Introduction.

Unified in Hope is available in paperback for $8.95 from Cokesbury or the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844.

NCC Offers Study Guide on Reunification of Korea

The 1987 General Synod passed a resolution to work for the reunification of Korea. The National Council of Churches has produced a study guide on the issue which includes discussion questions and action suggestions along with chapters on the history and costs of the division, signs of hope, and statements by Korean and American church bodies.

Peace and the Reunification of Korea is available for $3.50 (including postage) from NCCC-USA, 110 Maryland Avenue NE, Washington, DC 20002.

Resolving the Global Debt Crisis: Putting People First

This resource, produced by a coalition of church groups, is recommended for understanding the global debt crisis. The eight-page pamphlet graphically illustrates the causes and effects of global debt and proposes solutions.

"Resolving the Global Debt Crisis: Putting People First" is available for 50 cents for one or 25 cents for 10 or more. Write Interfaith Action, 110 Maryland Avenue NE, Washington, DC 20002.